THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE two series of the late Dr. TEMPLE's *Readings in St. John's Gospel* are now published in a single volume.[1] The Introduction is a piece of extraordinarily suggestive and original thinking. The late Archbishop confesses that for as long as he can remember he has had more love for St. John's Gospel than for any other book. Bishop Gore once said to him that he paid visits to St. John as to a fascinating foreign country, but he came home to St. Paul. The opposite was true of Dr. TEMPLE. St. Paul was the exciting, and also rather bewildering, adventure; with St. John he was at home.

The 'Readings' is not a systematic commentary or a series of devotional meditations or a critical estimate. It is an effort to share with others what rises in his own mind as he reads St. John, 'What the Holy Spirit says to me through the Gospel.' This is a legitimate way to read the Bible, and religiously the most important. For the Word of God does not consist of printed propositions. It is living and personal. The point of importance is the utterance of the Divine Word to the soul. The Fourth Gospel is written with full consciousness of that truth, and so a method, always spiritually valuable, is here obligatory. Why this should be so will become clear, says Dr. TEMPLE, when we consider the questions of authorship and historical reliability.

Here in the 'Readings,' on the point of authorship, Dr. TEMPLE sets down just what his own study has led him to believe. The points he makes are interesting, helpful, and reassuring. First, he regards as self-condemned any theory which fails to find a very close connexion between the Gospel and John the son of Zebedee. The combination of external and internal evidence is overwhelming on this. But the references to John the Elder, as some one distinct from the Apostle, cannot be set aside, 'and the view which now seems to me to do fullest justice to the evidence is that the writer—the Evangelist—is John the Elder, who was an intimate disciple of John the Apostle; that he records the teaching of that Apostle with great fidelity; . . . and that the Apostle is the "disciple whom Jesus loved."' It is possible the Apostle dictated to the Elder parts of what now constitutes the Gospel; but parts are the Elder's own recollection of the Apostle's teaching and parts are his own comment.

So much for the authorship. So far as historical reliability is concerned, there are two points, the Course of Events and the Discourses. As regards the first, what has led many to throw doubt on the reliability of the Fourth Gospel is the well-known discrepancy between the Synoptists and St. John on certain matters. The outline of the story is different. The events occur mainly in Galilee according to the Synoptists, mainly in Jerusalem according to St. John. They occupy a year in the Synoptists, in St. John over two. The dates of the Crucifixion and the Last Supper are different. But these apparent differences vanish on closer consideration.

The fact is that the Synoptists provide no chronology of the ministry; we do not have to choose between two incompatible chronologies, for the Johannine is the only one we have. Further, the Synoptic narrative is unintelligible unless something like the Johannine story is accepted. How was it possible for the Lord to plan the preparations for the Triumphal Entry and for the Last Supper if He had never been in Jerusalem since boyhood, or had no opportunity of gaining adherents there? What is meant by the bitter cry over the city, 'How often would I have gathered thy children!', unless there had been missionary enterprises there?

Modern commentators mostly accept the Johannine dates for the Last Supper and the Crucifixion. Moreover it is well to remember that where there is a divergence between the Synoptists and St. John it is not a case of three witnesses against one. For in this respect St. Mark governs the Synoptic tradition; Matthew and Luke rely on Mark for such a framework as they display. The divergence then is between Mark and John. Now St. Mark wrote his recollection of the teaching and preaching

[1] Macmillan; 12s. 6d. net.

of St. Peter, and his Gospel may be described as a narrative of the Passion with an introduction. If we accept that, and realize that St. Mark does not purport to provide a chronology, the evidence to be set against the full and clear chronology of St. John is negligible.

As regards the discourses, can the same confidence be placed on them ? Well, it is to be noted that the discourses in the Synoptists were delivered to ' the multitude ' or to the local religious leaders in Galilee. Those recorded in St. John were delivered mostly in controversy with the religious leaders in Jerusalem or in intimate converse with the inner group of the disciples. It is natural that there should be a broad difference both of subject-matter and of manner. It is in the light of this that we may meet the complaint that in St. John the Lord is presented as self-assertive.

Certainly, if the claims He makes are not true they are intolerably arrogant. But if He is God come in the flesh, He not only may but must proclaim Himself as the fount of salvation. At the same time it is appropriate that He should do this either when He is expressly challenged, as the religious leaders in Jerusalem challenged Him, or in conversation with His intimate disciples. And it is precisely in these circumstances that the Fourth Gospel presents Him as making these claims.

And here Dr. TEMPLE makes a subtle point. He puts the question : ' Did the Lord say this ? ' And in answer he points out that the word ' say ' is not so simple as it looks. It may mean the utterance of certain sounds or the conveyance of certain meanings. If we take it in the former sense the Synoptists may be regarded as more accurate recorders. If we take it in the latter ' I should claim that St. John is the more accurate recorder.' Dr. TEMPLE takes two illustrations. Sermons that deeply stir us often seem insipid in print. The atmosphere of conviction generated by a great preacher is due to his personality rather than to the words used. The other illustration is the difference between a photograph and a portrait. The Synoptists give us the photograph, St. John the portrait.

Because St. John is the portrait-painter, consciously submitting his mind to be interpenetrated by his subject, and then giving forth what his mind contains, he is not careful to distinguish between what the Lord historically ' said ' and what that saying has come to mean for him in his life-long meditation. Jesus speaks in the *experience* of His beloved disciple. And this fusion of the historical and the spiritual is part of the character and meaning of the Gospel which is neither purely historical nor in the proper sense mystical but in the completest degree sacramental. So that we have to read the Gospel as not merely a record of things said, but of what these had come to mean for St. John.

We ought to bear this in mind when we consider that question which is the question of greatest importance—is the Johannine Christ the same person as the Synoptic Christ ? Has He the same outlook on the world ? Has He the same conception of His own relation to God ? And of His mission to the world ? Two prejudices have in the past obscured this question. One was the tendency, common in the later nineteenth century, to suppose that the ' Jesus of history ' must be a purely human person, to which the clear answer is that the only Christ for whose existence there is any evidence at all is a miraculous Figure making stupendous claims. The other prejudice is that the Lord was deeply affected by the ' Apocalyptic ' outlook and anticipated His own return in glory at an unknown date, while St. John substitutes for this the discourses on the Paraclete and Christ's spiritual manifestation.

It is true that the Apocalyptic view was the one at which the Apostles had arrived at an early date. St. Peter and St. Mark probably had the outlook referred to. But Dr. TEMPLE maintains that the Synoptic record itself discloses as the real mind of the Lord what St. John first makes clear. Every great man is greater than his followers at first appreciate. It is by posterity that he is truly understood. And every genius is hampered by the terms which contemporary language offers as the necessary and sole medium of his self-expression. This was true of the Lord. And it can be made clear by a detailed study of the records. Such a study Dr. TEMPLE submits by way of proving his assertion. It occupies the largest part of his ' Introduction,' and is a fascinating biographical and scriptural exposition.

So far back as 1898 a little volume of sermons on the Sacrifice of Christ was issued which had a wide sale. They were the five sermons on that subject preached a few years before by the late Dr. Henry WACE (Dean of Canterbury 1903–1924). They were preached when he was at the zenith of his theological reputation, before the end of his tenure of the Office of Preacher of Lincoln's Inn.

A second edition followed. Both editions have been for some time sold out, and now a third edition has appeared, *The Sacrifice of Christ*,[1] making available to the present-day reader (to quote from the editor's Foreword) 'this study of that full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world that the Co-eternal Son of God made once for all upon the Cross in full unison and fellowship with His Father's will—a sacrifice never to be repeated or re-presented.'

The Foreword rightly reflects the theological standpoint of the book: the doctrine of the Atonement is here set forth in its traditional objectivity. But a point to be observed is that while Dr. WACE gives to the idea of the Atonement its full traditional value, he is not deeply interested in the historical theories of the Atonement, Anselmic, Thomist, and so on. He thinks that thoughtful persons have been perplexed, or even repelled, by the introduction under these theories of arbitrary or artificial conceptions of the relations between God and man. Accordingly, he would take his stand on the language of our Lord and His Apostles rather than on that of the mediæval and post-Reformation dogmaticians. What he would apprehend, if possible, is how the Sacrifice of Christ arose naturally from the circumstances of His life and ministry, and from His relation to the Jews.

The first sermon is on the History of the Sacrifice. The key to its history he finds in Jn 10^{17}, especially the words in which our Lord says of His life, 'I lay it down of Myself.' The burden of the sermon is that our Lord voluntarily took upon Himself consequences which, in the nature of the case, would have fallen upon those by whom He was crucified. 'Our Lord has the power of instantly vindicating the truth by crushing His adversaries. It is not merely that He has the power of delivering Himself—that is not the point in the contest. The question is one of submission to the King of truth; and He has the power of enforcing that submission by showing His supremacy over His enemies, and executing a just vengeance on those who denied the truth. But He deliberately chose to die Himself, and to submit to all the misery which accompanied that death, rather than vindicate His authority by the punishment and destruction of His adversaries.'

[1] Church Book Room; 3s. net.

It might be observed that Dr. WACE does not appear to offer any interpretation of the saying: 'Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?' It is on this saying that the whole exposition turns.

The second sermon deals with the Efficacy of the Sacrifice, the third with its Personal Effect, the fourth with the Testimony to it, and the fifth with its Sufficiency. With great expository ability the points made are caught up in the successive discourses, and the whole constitutes a little book of great impressiveness. Its chief value lies, however, not so much in its specific textual expositions (which would not now command more than general acceptance) as in its insistence upon the truth that the Atonement or atoning work is an actual and living reality, as it presents itself to us in the story of the Gospels, and that the sense of its reality is apt to be impaired as we study the various explanations of its character offered in subsequent theology.

Here, to end with, are some sentences in which Dr. WACE reiterates the teaching of the first sermon: 'Our Lord's work depends, in the first instance, on His personal and direct action, as the Son of God, in declaring His Father's will, and enforcing the claims of moral and spiritual truth upon the Jews of His day. In the next place, when they reject Him, it consists in His deliberately abstaining, out of love for them and for mankind, from enforcing His own and His Father's authority by the power which was at His command, but suffering the consequences Himself, and so bearing, in His own Person, the penalty necessarily involved in the violation of the Divine law, and consequently appealing to men's gratitude and trust by His self-sacrificing love.'

The New Order.

XVII. Decline and Recovery.

By Professor John Foster, D.D., Selly Oak Colleges, Birmingham.

Reviewing the three previous periods of decline in the long course of Church history,[1] I have suggested division of the subject under two heads: (1) The situation at the home base, (2) the missionary outreaching. In the more difficult task of beginning to evaluate our own time, let us take the second subject first.

As summary of what many are feeling about missionary work in our generation, I suggest the phrase 'the Discrediting of Christendom.' Christendom is 'the nations professing Christianity taken collectively.' A hundred years ago Archbishop Trench could write of

> 'the standing miracle of a Christendom "commensurate and almost synonymous with the civilized world"—the mighty changes which this religion of Christ has wrought in the earth, . . . the way in which it has taken its place in the world, not as a forcible intruder, but finding all that world's pre-established harmonies ready to greet and welcome it, to give it play and room—philosophy, and art, and science practically confessing that only under it could they attain their highest perfection, that in something they had all been dwarfed and stunted and incomplete till it came.'[2]

Written in the middle of 'the greatest century,' these words truly represent the spirit of the expansion of Christianity in that period. Much of the motive power behind the modern missionary movement rises out of the Evangelical Revival. Turn then to the central figure in that revival, and see how prominent in John Wesley's World Parish is this idea of Christendom.

> 'We may reasonably believe that the heathen nations which . . . bordering upon Christian nations, have constant and familiar intercourse with them, will be some of the first who learn to worship God in spirit and in truth; . . . these will be followed by those more distant nations with whom the Christians trade. . . . The God of love will then prepare His messengers, and make a way into the polar regions; into the deepest recesses of America, and into the interior parts of Africa; yea, into the heart of China and Japan.'[3]

How vague and heaven knows how apart from the one solid fact of this expanding Christendom!

The messenger who did make a way 'into the interior parts of Africa' was Livingstone. His first term of service had been as an L.M.S. missionary. Going back as a Government servant, his farewell speech in the Senate House at Cambridge in 1857 had far-reaching missionary effects. One of the most far-reaching, if one considers the distance of its Church traditions from those of the L.M.S., was the founding of the Universities' Mission to Central Africa:

> 'I go back to Africa to try to make an open path *for commerce and Christianity*. Do you continue the work which I have begun. I leave it with you.'

This year is the centenary of the birth of one of the greatest of those who went 'into the heart of China,' Timothy Richard of the B.M.S. Christian missionaries were foremost among advocates of reform. A few regarded their missionary task as nothing less than introducing a generation of young Chinese to a new culture which had Christianity at its heart. About the year 1890, in a book on missionary policy which he called *Conversion by the Million*, he stated:

> 'Instead of writing goody-goody religious tracts, we decided to enlighten China on all the chief factors of the world's progress, so as to put China in a fair way of saving itself. We told them of a Kingdom which embodied what is best in all earthly kingdoms and which had other things besides, which transcends them all just as the heavens are high above the earth.'

Contrast these ideas with the way we all are feeling now. 'The nations bordering on Christendom,' that was the way of God's providence for the heathen. 'An open path' between Africa and Christendom would bring healing to the wrongs of the slave trade and light to the darkest continent. The example of progressive nations of Christendom was part of Christ's gospel of the Kingdom for China. That is finished. We are never again likely to offer Christianity to the world with the context of our western civilization to recommend it, when that civilization has twice in one generation come crashing down in unexampled war. Christendom is discredited.

Obviously something has happened which makes a difference here between us and our fathers. We are far from that first generation of Student Volunteers who went out with their watchword, 'The evangelization of the world in this genera-

[1] *World Church*, ch. 7.
[2] *Notes on the Miracles*, 97.
[3] Sermon lxiii. on 'The General Spread of the Gospel.'

tion ! ' and in their hearts a fair confidence that Christ had won in the West, and that the Expansion of the West would help to spread His triumph everywhere. But we must be careful in time of strong reaction to keep our judgment sane.

It is a sentimental reading of history which regards these two wars as crowning calamities to the Christian cause. In other ages things far worse have happened in Christendom, worse in essence, though not often so vast in the extent of their consequences. For example, if you turn back to the eleventh century, you find the two heads of Christendom locked in deadly combat. The Holy Roman Empire uses force of arms to oppose the Pope, because the Vicar of Christ has borrowed arms to compel the Emperor's obedience. Pope Gregory VII. says of this conflict :

> ' We will not incur the curse pronounced (Jeremiah 48^{10}) on him that keepeth back his sword from blood.'

How is that for ' the nations professing Christianity taken collectively ' ?

Turn to the modern age—to the *Cambridge Modern History*. The age dawns with the Renaissance (Vol. I.). Its sunrise is the Reformation (Vol. II.). But Volumes III. and IV. remind you what sort of a day it turned out to be : The Wars of Religion, and the Thirty Years' War. Both arise directly out of our unhappy Reformation divisions. Not only is Christendom divided, but the *casus belli* arises within the Christian religion itself. No one can look with sober judgment upon events of our own day without seeing that we have moved far, and in the right direction. The year 1914 brought a stern reminder, after the free-est century (from major wars) for fifteen hundred years, that this evil was not banished from our midst. But war had ceased to be an instrument of ecclesiastical policy. Even the secular power was concerned to fix where lay the war guilt. Nominal Christians fought each other, but no longer was it for reasons arising within the Christian faith. When one turns to the second World War, the difference is greater still. No longer can one properly say that in the West it was Christian against Christian, since the one side set out to deny and destroy all Christian values, called good evil and evil good ; whilst in the East the first of the aggressors, in some ways the most ruthlessly consistent, finds sanction for all its villainies in a religion of Emperor-worship, the nearest approach in modern times to that which the Book of the Revelation calls Anti-Christ.

It is unfortunate when Christians are so depressed by the presence of war at all, or the absence of united witness with regard to war, as to be blind to this measure of real progress. For my own part, I am less worried that all Christians are not pacifists, or that a minority among us are, than I am by an opinion long familiar from among continental Protestants,[1] but now becoming fashionable in certain circles here. It is a voice which condemns as mere Activism all efforts to establish Christ's Kingdom on earth, in a juster economic society, and an international order which shall be at peace. Surely war is comparable with slavery. For how long was slavery regarded—by the Apostle Paul, and by Europeans of the seventeenth and eighteenth centuries, as inevitable to human society ; one of the conditions, though maybe a hard one, under which God meant the Christian life to be lived. When Christians saw that it could be destroyed, then it had to be—and it was. It is a fact of history that Christians can influence public opinion, can demand new laws, can do something towards seeing that they are kept. Already in Christendom human society has been vastly and vitally changed.

There is not then so great a discrediting as the sentimentalist would have us believe, but there are, for post-war missionary effort, conditions very different from that nineteenth-century Expansion of Christianity which was the accompaniment of the Expansion of the West.

As a description of what has happened at the home base, one often hears something like this : We have reached a missionary situation in our own country. Early in 1945 a newspaper took a census among postal workers and found that only 10 per cent. had any church connexion. There is no reason to think that civil servants are sinners above all the Galileans. In the eighteenth century England was becoming pagan—but with a difference. When John Wesley strode into the mean streets of our new industrialism, there were crowds. At first they came to sneer, and hustle, and stone. Then they stayed to listen, to be moved to tears, to find salvation by the score.

> ' I called for a chair (to stand on). The winds were hushed and all was still. My heart was filled with love and my mouth with arguments. They were amazed ; they were ashamed ; they were melted ; they devoured every word.' [2]

To-day the pagans are there. But where are the crowds ? They pass by without noticing.

Like our other diagnosis, this needs some qualification. We must not overstate, and in our present mood of disgust or despondency to do so

[1] Cf. Warneck, *History of Protestant Missions*, with this from Luther, ' It really is the Devil himself who has led to the belief that the whole world will become Christian ' ; and this from Calvin, ' The kingdom of Christ is neither to be advanced nor maintained by the industry of men, but this is the work of God alone.'

[2] *Journal.*

would be easy. When we talk about a country being pagan, do we know what we mean? In China there may be four million nominal Christians, in a population of four hundred millions. That is 1 per cent.—and the other 99 belong not to a Christian-influenced civilization, but a heathen one. In India the proportion may be 2½ per cent. The 97½ per cent. remaining are for the most part violently opposed to Christianity. In Britain, if we say that only 10 per cent. have a church connexion, we must go on to say that of the other 90, perhaps 60 would still be mortally offended if we told them they were non-Christian. Wherever there is no definite church attachment Christianity is wearing thin, and may be in danger of wearing out. But there is something in a land where Christianity has for thirteen centuries been decisively present which, as anyone who has lived in a pagan land will tell you, makes a difference to the very air you breathe.

A second qualification is this: It is loss of outer circumference rather than shrinkage of the inner core. That is why, for example, a missionary movement whose origin is in eighteenth-century Revival, is maintained, and even grows, when signs of revival have given place to evidence of decline. The core remains, and the Church's missionary task has become increasingly the concern of all who belong to that core. The shrinkage, however, is serious. It robs us of the area of recruitment most obvious and nearest at hand. In my own denomination there was in my father's time a tradition that one preached to the saints in the morning and the sinners at night. Now the sinners are not there. Not that we are yet made perfect. But the vaguely interested, the people who went because the crowd did, or because there was nowhere else to go, are now, according to the season, in the park or in the cinema queue. We may well say, where are the crowds? With these two safeguards I am ready to recognize that we have reached something comparable to a missionary situation in the home country.

With regard to periods of decline in the past, I have tried to show,[1] not only the Church's resilience, but that the circumstances of its temporary setback have themselves provided the salient in the enemy's line, which was the next point of attack, and in which lay the secret of the next victory. If my theory is correct, where are such salients now? Out of our present discouragements where can we see the beckonings of opportunity?

I do not know where it started. Twice recently I have heard this saying, 'Before, our churches were half-empty. Now they are half-full.' That is an example of the same situation from a new point of view. But the best example of all is the two on the Emmaus Road who 'stood still, looking sad.' Sadly they murmured, 'We hoped that it was he . . .,' when before them stood One whose characteristic word was 'It *is* I; be not afraid,' and who was waiting to send them forth with a fresh commission.

[1] *World Church*, ch. 7.

(The conclusion, 'Recovery,' will follow next month.)

Literature.

NEW TESTAMENT STUDY.

Introducing the New Testament (S.C.M.; 6s. net), is a very attractive and competent study of the 'making and meaning' of the New Testament from the practised pen of the Rev. A. M. Hunter, Ph.D., D.Phil, Minister of Kinnoull, Perth, sometime Yates Professor of the New Testament in Mansfield College, Oxford. The treatment falls into three main parts: The Four Gospels; The Early Church and St. Paul; The Writings of the Other Apostolic Men. Not all the books of the New Testament are 'introduced,' but the most significant are; the most significant being apparently for Dr. Hunter's purpose the earliest. Thus the Pastoral Epistles and 2 Peter are omitted from the treatment. But it looks as though the main object of the omissions has been to secure adequacy of treatment within limits prescribed or self-imposed.

It is a book to be heartily commended, especially to the non-expert reader; for Dr. Hunter has high expository skill, an easy and popular yet pregnant style, a scholar's sense of proportion, and a preacher's sense of what from the Christian standpoint is central. Besides this, the book leaves us with the impression that we have been in touch with one who must show himself to be a judicious, sympathetic, zealous, and even zestful teacher.

W. Fulton.

THE DIVINE TEACHER AND HIS METHODS.

Jesus the Divine Teacher, by the Rev. William H. Russell, Ph.D. (P. J. Kenedy, New York; $3.00),

is a notable work by a Roman Catholic scholar. It has received the imprimatur of the Archbishop of New York. The author's aim is threefold: to give an account of the Divine Teacher; to expound His teachings; to analyse His methods.

In fulfilling the first part of his plan or scheme it is not so much a biography of the Galilean he would offer as an exposition of His nature, as both human and divine. In his exposition he takes pains to dissociate himself from the estimates of Jesus put forward by the 'divided world.' The 'divided world,' as distinct from the 'united world,' is composed of those who deny the divinity of Jesus; and Dr. Russell has no difficulty in showing how various and conflicting their voices are. The 'united world' generally refers to Catholics, but the claim is made—undoubtedly a large one—that the non-Catholic Christians who accept the divinity of Jesus belong logically to the Catholic Church.

It is unusual even for conservative Protestant writers to expound in such works as this the Two Natures in One dogma in its development and final formulation, but for this writer such an exposition is evidently an essential part of the 'History of Jesus.' However, he gives it—as indeed he gives all his expositions—in untechnical and understandable terms.

In this first part too, as indeed in the two succeeding parts, he appears to attain a high standard of formal accuracy. It is not perhaps his direct fault that James Moffatt has been docked of a 't' in the Bibliography (an extensive and useful one) and the Index (a careful compilation). But one rubbed one's eyes on reading that H. R. Mackintosh is to all intents and purposes accredited with the remark, 'Christology has been a blunder from the first.' H. R. Mackintosh was speaking of the attitude of radical theologians like Wernle and Bousset toward the effort of Christology, and was not offering a personal opinion. Dr. Russell must have been aware of this: we think he would have welcomed H. R. Mackintosh into the 'united world.' But there is a touch of carelessness in the reference.

The second part of the book contains an excellent conspectus of the teaching of Jesus according to the traditional records of it. There is much homiletical application here, with not a few pointed comments on traits of American life.

The third part is the longest. Dr. Russell here expounds under a series of rubrics the chief characteristics of the method of the Divine Teacher. These are worthy of tabulation: exemplification, affirmation, actualization, spiritualization, individualization, repetition, safeguarding free will (here the limitations of language are tacitly accepted!). The meanings of those phrases may be for the most part readily understood. But it may be well to say that actualization means His method of making the unseen world live before the eyes of His audience, spiritualization His method of regarding the universe as a signpost to eternity, and individualization His method of making an individual feel that he or she is being singled out for attention: 'the very fact that to-day Jesus is not for the scholars alone, but also for the non-intellectuals, that He is not for any one class, or race, or nationality but for all is a reflection of how He has succeeded in individualizing His message as well as universalizing Himself.'

W. FULTON.

Dr. Norman Sykes, Dixie Professor of Ecclesiastical History at Cambridge, has published his Inaugural Lecture under the title, *The Study of Ecclesiastical History* (Cambridge University Press; 1s. 6d. net). In this lecture he pays a tribute to the learning and scholarship of his predecessor, Professor Whitney, who stood in the succession of Mandell Creighton and Gwatkin. He also recalls the great traditions of Emmanuel College, through whose 'provident kindness' the Dixie Professor is ensured a home in its society. Remarking on the emphasis laid on historical research in the last quarter-century, he expresses the hope that while he will continue to carry out detailed research in particular subjects, he will not neglect those wider surveys traditionally undertaken by Professors of Ecclesiastical History.

South-East from Serampore, by the Rev. Ernest A. Payne (Carey Press; 5s. net), is a very good title, and when we see a map on the inside flap depicting Burma, Siam, Indo-China, Sumatra, Borneo, the Philippines, the Malay States, and Singapore, we look for interesting stuff. And we get it. This book is described as 'more chapters in the story of the Baptist Missionary Society.' It tells in a plain way the tale of the early heroes of this spiritual adventure. Mr. Payne has delved deep into his sources, and the story was worth the labour. No doubt Baptists will be specially interested in it, but all who pray for the coming of the Kingdom will find much here to encourage their faith and hope.

A good book on the Lord's Prayer has the title *O Clouds Unfold* (Free Press, Rawtenstall, Lancashire; 5s. net). The author is Mr. Magnus C. Ratter, the writer of a biography of Albert Schweitzer, and his style is by no means as melodramatic as the title leads us to expect. There is a good deal of sound, earnest religious teaching which starts sometimes from doubtful premises. This is the Lord's Prayer, as Mr. Ratter translates it: 'Our Father in Heaven, your name is ever sacred. Establish at once your world-rule: your will must be obeyed on earth as in Heaven. Give us, to-day, the bread of to-morrow. Forgive us our aggressions as we forgive our aggressors. Lead us not into the coming war, but deliver us from such evil: even so, your reign, your justice, your triumph, will last for ever.' Do not let this put you off the book which, if too original, is really able.

There is a good deal of interest in Quaker worship at the present time, and a widespread impression that it has something of value to give to the other religious bodies. But plainly, it is

not easy, and when any one is left to himself to carry on the Quaker way he will be the better of some help and guidance. To furnish this is the aim of a charming little book, *In Quietness: Thoughts on Silent Worship*, arranged by L. V. Holdsworth and Jos. S. Rowntree (Friends' House; 2s. 6d. net). There is a valuable preface on 'The Quaker Way of Worship' and an essay on 'Tuning In.' One of the most helpful features is a considerable section with quotations from religious sources to stimulate and inform meditation. Altogether a very precious little book.

A charming tribute is paid to a worthy subject in *A Cotswold Minister*, by the Rev. A. T. S. James (Independent Press; 3s. 6d. net). The book is a memoir of the Rev. C. E. Watson, Minister of the Rodborough Tabernacle, Gloucestershire, for thirty-three years. He seems to have been a devoted pastor and a possessor of many gifts of mind and hand. Those who enjoyed his ministrations will like to have this account of his useful and honourable career by one who knew, loved, and admired him.

A book of addresses to children will always find a welcome in the study of preachers, and when it is done by a known and experienced hand like the Rev. W. J. May (who wrote 'How to Tell Bible Stories') it is doubly welcome. There are thirty talks in *Setting the Rainbow Free* (Independent Press; 2s. net) with such titles as 'Getting Your Own Back,' 'Peter Pan's Motto,' 'Doing Without,' 'Half and Halfers.' You will know the kind of thing to expect.

The Miracle of the New Testament (Lutterworth Press; 2s. 6d. net) by Mr. Harold Wilson, M.A., seeks to illustrate the wonder of the Christian writings 'not only in their Divine origin, but also in their Providential history.' It is the author's hope that some, who may turn these pages, will be drawn to read the New Testament or to read it again, and with eyes of larger understanding. The specific subjects dealt with are the compilation, the translation, the preservation, the circulation, the permeation, and the inspiration of the New Testament. It is an informative little book, simply and popularly written, and well designed to fulfil the author's purpose. (James Y. Simpson of 'The Spiritual Interpretation of Nature' is wrongly styled 'Sir' on page 9.)

Two booklets which contain extension lectures in connexion with St. Luke's College, Mildmay Centre, deal with Anti-Semitism in an authoritative manner. They are both entitled *The Racial Bar*, and number one deals with Anti-Semitism in the Past. The author is the Rev. Paul Levertoff, D.D., Ph.D.; number two deals with Anti-Semitism in the Present and is by Hans Kosmala. They are both of them able and interesting, and discussing as they do a subject of vital moment at this time, they present information and appeal which are both very much needed. They are published by the New Mildmay Press, Mildmay Centre, London, and the price is 6d. each.

Miss Dorothy Batho, B.D., S.Th., has done valuable service to teachers, especially teachers in secondary schools, by her Biblical studies. We record with regret the news of her death which occurred as her latest book was passing through the press. That book, *The Birth of Judaism* (S.P.C.K.; 5s. net), was an expansion of notes which had been used over a period of years by pupils preparing for the School Certificate or Higher Certificate examinations. It professes to contain nothing original but to provide the necessary background for the study of an important period. The book can be accorded unstinted praise for its knowledge and its presentation of the essential facts. As an example of the latter it may be mentioned that in dealing with the Exile Miss Batho gives an account of contemporary events and thinkers in other lands. There are many features of the book which could be singled out for special commendation because of their interest and, in some cases, originality. But it may be said generally that this is a work which will again put teachers (and indeed other readers) under a very real debt.

A simple explanation of the Creed and the Church Catechism has been written by the Rt. Rev. Kenneth Mackenzie, formerly Bishop of Brechin —*Everyman's Religion* (S.P.C.K.; 2s. net). The Bishop takes each phrase of the Apostles' Creed and in a very simple way explains what it means and why we believe the truth in it. The doctrine is strictly orthodox—there is no modernism here. But it is sincerely held, and throughout we feel we are in contact with a believing mind. Perhaps the best thing in the book is the introduction which is full of good sense and will put the reader in a receptive mood.

There have been many books on Youth Fellowships, on their organization and principles, but *Youth Fellowship Programmes*, by Mr. Gordon Fallows and Miss Stella Lord (S.P.C.K.; 2s. 6d. net), is unique, since it is the only book which attempts to describe Programmes for Youth Fellowships. So the authors inform us, and there is no reason to doubt the statement. Further, the book is the record of actual experience. The Programmes given here have been tried out in a medium-sized parish and tried in circumstances of great difficulty. And a third fact about the book is that, while there exist books on separate activities, such as drama, music, games, the object here is to cover the whole range. Thus, we have chapters on every kind of activity characteristic of youth, like camping, debates, entertainments, and so forth. It is a very comprehensive and complete survey by experienced and competent leaders, and should be of service to all organizers of youth fellowships and clubs.

Jehoiakin in Captivity.

By Professor G. R. Driver, M.C., M.A., F.B.A., Oxford.

The captivity of Jehoiakin is well known from the account in the Old Testament which tells how Nebuchadrezzar besieged Jerusalem and 'Jehoiakin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his eunuchs; and the king of Babylon took him in the eighth year of his reign . . . and he carried away Jehoiakin to Babylon; and the king's mother and the king's wives and his eunuchs and the chief men of the land, carried he into captivity from Jerusalem to Babylon.'[1] The story however has hitherto lacked confirmation from contemporary external sources, but a lucky discovery of cuneiform tablets in Babylon has now supplied what was lacking.

The German archæologist Koldewey[2] uncovered a vaulted chamber in the north-east corner of Nebuchadrezzar's southern fort, not far from the Gate of Ishtar. This chamber lay beneath the ground-floor of the palace and was divided into fourteen small rooms, seven on each side of a passage; round this block ran a narrow corridor with similar chambers or cells on its west and south sides, while its north and east sides were bounded by the main outer wall of the fort. One of the western chambers contained a well and one of the southern chambers yielded a considerable collection of cuneiform tablets, dealing chiefly with consignments of oil and barley, herbs or spices and dates. Koldewey suggests with some plausibility that the roof of the building over these chambers constituted the famous 'Hanging Gardens' of Babylon.

The German Assyriologist Weidner[3] who suggests that these chambers may have been the actual cells in which Jehoiakim and his companions were imprisoned, has examined the tablets found in them, and he has now published extracts in a volume of which a copy has just reached Oxford.

These documents bear dates from the tenth to the thirty-fifth year of Nebuchadrezzar II. (604–562 B.C.), namely from 594–569 B.C., and they reveal how large deliveries of the commodities mentioned in them were regularly made and were stored in various places in the city, and how equally regular distributions of them were made to the recipients named.

[1] 2 K 24[11-15].

[2] In *Das Wiedererstehende Babylon* (1925), 90–100.

[3] In *Mélanges Syriens offerts à M. René Dussaud* (1939), vol. ii. pp. 923–935.

Four tablets, all unfortunately more or less badly damaged, relate to the provisions supplied to Jehoiakin and his Jewish fellow-prisoners. The best preserved of these is that of which the second column of the reverse side says in lines 17–18:

½ (*PI*) *a-na Ya-ku-u-ki-nu mâr šarri ša Ya-ku-du.*
2½ *SILA* *ša 5 mârē ša šarri ša Ya-ku-du ina qâte Qa-na-'-a-[ma].*

which means

'½ *PI* (of oil)
for Jehoiakin crown-prince of Judah;
2½ *SILA* (of barley)
of the 5 sons of the king of Judah, by the hand of Qana'a[ma].'

A few remarks may be added on these two important lines of the text.

The *PI* was a Babylonian liquid measure approximately equal to 30 litres and a *SILA* was a dry measure approximately equal to $\frac{5}{6}$ litres; consequently no great quantities are involved (but the period for which they had to last is unfortunately unknown).

The king is here called *mâr šarri*, 'the son of the king' or 'crown-prince,' probably by a mistake due to anticipation of the following line, as he is correctly described as *šarru* 'king' on the other tablets.

None of the tablets speaks of the king's mother or wives who went into captivity with him; did they share his rations or were they distributed among their captors' harems? They speak of his sons but give their number as five, whereas they are said to be seven in the Old Testament;[4] what happened to the other two sons? These sons raise another problem. According to the Biblical text Jehoiakin was eighteen years old when he went into captivity in the eighth year of Nebuchadrezzar,[5] while the new cuneiform text in which they are mentioned is dated in the thirteenth year of that king, when Jehoiakin was twenty-three years old. There is no possibility of supposing that they were all born before their father's captivity; but if they, or some of them, were born after his deportation to Babylon, he could well have had five, if not seven, between eighteen and twenty-three years of age. This suggestion explains why they are not mentioned in Kings while they are named in Chronicles. His wives, or some of them at any rate, therefore remained with him and were not given to other husbands.

[4] 1 Ch 3[17, 18]. [5] 2 K 24[8, 13].

Further, in this connexion readers will remember how Jeremiah [1] reports 'Thus saith the Lord: write this man childless . . .; for no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Israel' in reference to Coniah (another form of Jehoiakin's name). Clearly the force of the Hebr. *'ărîrî*, which means literally 'bare and stripped,' is here not 'childless' (Targ.; A.V. and R.V.) but 'stripped (of rank and honour),' *i.e.* ἐκκήρυκτος or 'outlawed' (LXX); and the cognate Arab. *'arîr* 'a stranger to a tribe' supports this translation.

The other three tablets add but little to the information thus gleaned about Jehoiakin. They spell the king's name *Ya-a-u-*[*ki-nu*] (occasionally substituting an ideogram for the syllabic spelling of the final element in the king's name), and they write *Ya-a-ḫu-du* for 'Judah'; they also call him 'king' instead of 'king's son,' as already said, and they refer to his sons (whose number is unfortunately lost in each case through injury to the text). These variations, however, as they give the correct spelling of the names in the cuneiform script, are useful in confirming the identity of the king.

One of the other three tablets reports that four *SILA* of barley are delivered to eight *Ya-a-ḫu-da-a-a*, that is Jews, without giving their names; and another states that amongst the captives are four Jews called *Ur-mil-ki*, *Ga-di-'-il*, *Šá-lam-ya-a-ma* the gardener, and *Sa-ma-ku-ya-a-ma*. None of these persons occur in the Old Testament, but their names are all known Phœnician or Hebrew names and can easily be converted into their original forms (אוּרְמֶלֶךְ, which nowhere occurs in Phœnician or Hebrew script, גְּדַלְיָהוּ, שַׁלְּמְיָהוּ or שַׁלְמְיָהוּ, and סַמְכְיָהוּ). The same is true of *Ḳa-na-'-a-*[*ma*] (cf. מַקַּנְיָהוּ in the Old Testament and קנין on a Samaritan potsherd).

In addition to Jews (19), these tablets contain lists of captives of other races entitled to receive similar rations. These are Syrians from Tyre, Gebal and Arvad (346), Philistines from Ashkelon with the sons of their king *A-ga-'* (24), Elamites (715) with their Babylonian overseer, Medes and Persians (4), Egyptians (93), Greeks (34), and Lydians (4). These figures are only approximate, owing to uncertainties of interpretation and the damaged state of the tablets, but they show considerably over 1200 foreign prisoners in Babylon in consequence presumably of Nebuchadrezzar's campaigns; and the total number must have greatly exceeded this figure. The lists give also the occupations of these men; they include, in addition to the Jewish gardener who was probably a worker in the palm-groves where skilled labour was required, many carpenters, shipwrights and sailors, some singers, a surveyor and a keeper of apes. Thus the Biblical statement that Nebuchadrezzar 'carried away . . . all the craftsmen and the smiths; none remained save the poorest sort of the people of the land' [2] is illustrated and confirmed by the new information.

[1] Jer 22[30].

[2] 2 K 24[14].

In the Study.

Virginibus Puerisque.

The Divine Eclipse.

By the Reverend George M. Docherty, B.D., Glasgow.

'I am the light of the world. . . .'—Jn 8[12].

It was indeed a very strange and wonderful experience. One minute the earth was bright with brilliant sunshine, fleecy clouds raced across the sky and the birds sang lustily. Then as if a cold hand had touched creation, a dark cloud seemed to blot out the light and the birds were strangely silent. It was of course the eclipse of the sun we had so eagerly awaited. The moon was now passing between the sun and the earth slowly but deliberately until all that could be seen of the sun was a crescent like a vienna roll. It lasted for about two hours and we watched the strange happening through our smoked glass, or peering through a pinhole in a piece of paper. How strange indeed that this bright summer afternoon should be darkened and the sun blotted out!

It was later I recalled that in another way this was precisely what happened to the religion of Scotland when St. Columba landed at Iona so many, many years ago bringing with him the gospel of our Lord. The people of Scotland then were Druids and they worshipped the sun. They sang hymns of praise to the sun, and gave offerings to the sun, even human sacrifice, because they believed that the sun was God who gave light and life to the world and made the plants grow and the seasons change. And there was a belief held in Iona that the sun was going to become Man and visit the earth. When therefore Columba met King Oran and his priests he could tell them that the true God and Father had become Man

in Jesus Christ. Thus were King Oran and his priests and all the Druids in Iona converted, and, as we know, Columba with his twelve disciples set out across Scotland to bring the true knowledge of God to our Pictish forefathers who worshipped the sun.

So you see Jesus had eclipsed the sun in Scotland and with this essential difference that whereas the eclipse that we saw darkened the earth, the coming of Jesus filled it with new light. The darkness of ignorance and superstition and cruel practices disappeared, and religion and life were made more pure and holy. Which was what Jesus Himself had said. 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,' just as when He lived in this world He touched the blind and healed them. So indeed the people of Scotland saw a glorious light, 'fairer than the noonday sun.'

And if you look at a Celtic Cross which was the sign of the Church of Columba, you will see that it has a circle at the crossing. In this way do we remember that what happened in Scotland was that the Cross covered the circle (the sun) and instead of darkness there was light. Jesus had eclipsed the sun for ever!

The Message of a Church Bell.

By the Reverend Harry Q. Macqueen, M.A., Bristol.

'Behold, I make all things new.'—Rev 21^5.

Have you ever heard of Wakenaam? Wakenaam was not a person, but a place—a place in British Guiana, which, as you will remember, is in South America. I am afraid I had never heard of it until I read a missionary article in a Church magazine. It was the story of an old negro who used to ring the church bell. We are told that the bell was used in the old Dutch days (for the colony used to belong to Holland) to call the slaves to work on a sugar plantation.

What a story that bell could have told had it been a person, able to feel and speak! It might have said something like this, 'It was my duty to ring at certain times, and then I would see men and women, sad-looking, and angry because their rest had been disturbed, coming from their huts to work in the fields. Now when I ring, people still come at my call, but oh what joy there is on their faces! They are glad to come to sing the praises of their Lord, and to learn about Him. I cannot tell you how differently I feel about my work, and how now I do it with all my might, for sheer gladness. It is as if I have become a new creature.'

Yes, the bell was quite right—*it was the same, yet not the same.* It was the same bell in a way, with a note strong, or thin and tinkling (I do not know which), yet its whole life was changed. Instead of calling people to hard work, it now called them to joyous worship; and, as we said, if it could have felt, it would feel that it was living a new and better life.

That is exactly the change which Jesus makes to people. They are the same, yet not the same, for even though they have to do the same things they do them in a better way and with a fresh joy. Thus, Matthew the tax-gatherer, who used to collect *taxes* before he met Jesus, still had the habit of collecting (which is, perhaps, a thing you like to do; I wonder what you collect?), but now he collected *men* to hear the message of his Lord, and *words of wisdom* which that Lord had spoken, which we now read in the Gospel of Matthew. And Paul, after he had met the Lord Jesus, was still the same kind of enthusiastic man as he had been when he pursued and persecuted the Christians, but now he used his enthusiasm to win others to his Master's cause; so we see why he called himself 'a new creature.'

It does make all the difference to our work and to ourselves when we see that what we are doing is what God wants. Have you heard of the three men who were working on the granite in a builder's yard? Some one asked them, one by one, what they were doing. One said, 'Just chipping this old bit of granite'; the second said, 'I'm earning money to keep my wife and children'; but the third said, 'I am helping to build a grand cathedral.' The first one could have little pride or pleasure in his work; it was just a task he had to get through. The second one did, for he would think of the loved ones for whose sake he was toiling. But the third, though he was doing the same humble job, had the greatest joy of all, for he knew he was doing something which would bring glory to God and help God's people. And because of that he would do his utmost and his best, and rejoice in the doing of it.

Try, then, to think of what you do as something done for the Best Friend of all, and all things will become new for you also, making you glad and making Him glad. Don't you like the hymn which asks, 'Dear Master, what can children do?' and answers that

> . . . every passing joy we make
> For men and women that we see,
> If it is offered for Thy sake,
> Is given to Thee.
>
> O God, our Master, help us then
> To bless the weary and the sad,
> And, comforting our fellow-men,
> To make Thee glad.

The Christian Year.

Sixteenth Sunday after Trinity.

The Fulfilment of Desire.

By the Reverend R. W. Stewart, B.D., B.Sc., Killermont.

'He gave them their request; but sent leanness into their soul.'—Ps 106^{15}.

At some late date in Jewish history when the chosen people had been scattered abroad among

the heathen this Psalmist makes a song to recall his nation to God and to hope. As he surveys the chequered course of Israel's history, the record of sins, punishments, deliverances, forgivenesses he finds the lesson that in ways now stern, now gentle, God has sought their good.

In particular he touches upon the story of the murmuring of the children of Israel in the wilderness, when they complained of the poor, plain fare provided by the mysterious manna. 'We remember,' they said, 'the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all: we have nought save this manna to look to.' So people to-day sigh for remembered pre-war dainties.

And for this murmuring multitude another miracle was wrought; a flight of innumerable quails was blown upon the camp. This miracle, however, proved no blessing. They glutted themselves greedily on the quails for a month till they were sick of their taste; and then came deadly plague.

It is not only a doctor to whom it would occur that there might be some connection between the loathsome surfeit and the pestilence which followed. This possibility struck Jewish scholars. And their curious fashion of seeking meanings not only in the words, but in the very letters of words, confirmed the idea, for the words for pestilence and loathing happened to have the same letters though in a different order. Now this word for pestilence meant more specifically a wasting disease, and the word that means 'upon them' or 'upon their lives, or bodies' might bear the sense of 'on their souls.' With all this in view the English translators of the Bible made what reads like an inspired guess at a profounder interpretation of this verse. They took 'plague' in its special meaning of a wasting away, and understood by this a spiritual impoverishment; and then in accordance with this, they made 'upon them' mean 'into their souls.' So they give what is not so much a translation as a new idea propped up rather precariously on the ancient story and the Hebrew words. And it is a great truth, a profound and illuminating description of what has happened often in the history of nations and of men. 'He gave them their request, but sent leanness into their soul.'

1. Among individuals of whom this might be said one name that would occur to many is that of Lord Rosebery, the brilliant young hope of the Liberal Party at the end of last century. He had almost every gift of genius, a great inheritance, high culture, a golden voice. It was said that in his youth he confessed to three ambitions: to marry the richest heiress in England, to win the Derby, and to be Prime Minister. All three he realized. And then, 'plowing,' as he said, 'his lonely furrow,' he lived on for years, a sick, sad, isolated man. Citizens of Edinburgh's west-end would stir in their slumbers sometimes, hearing a sudden clatter of hooves and rattling of wheels on the deserted streets. It was their neighbour at Dalmeny, awake and driving through the night, chasing the sleep that would not come.

Antiquity has its tale of Midas, King of Phrygia, the richest king in all the world, who was asked to choose his heart's desire. Foolishly, thoughtlessly, he asked that everything he touched might turn to gold; and so it did, his food, his drink, till he was starving in his palace. A modern author writes of 'the fiery misery of those who live for pleasure, the strange poverty of the rich.' Dante says, 'The covetous soul, stopping short at riches as the highest good, though it was created to find its highest good in God alone, is tormented by an eternal restlessness.' The selfish, those devoted to base pleasure or to worldly ambition, often get what they are set on getting; but the end is 'leanness of soul.'

Now it must not be supposed that this is an arbitrary trick of Divine vengeance; it is rather just the way things work out in the moral order that encompasses human life. Because He has left men free, there is nothing even God can do for the headstrong and defiant, but leave them to find the truth by bitter experience. 'A wilful, man must have his way.' But it is a blessed experience that God has other ways of dealing with men whose requests are accompanied by a willingness to admit that He knows best, and to accept His will. He can withhold some request but give a better thing. Monica, the mother of the great St. Augustine, wept when in defiance of all her entreaties, and seemingly against all her prayers, her brilliant son sailed away to Italy; but she lived to bless that day. For it was in Italy that he met a man who led him to Christ and so her deepest and dearest desire was granted. One of the most famous charities in Scotland is Quarrier's Orphan Homes. William Quarrier worked and prayed for years in his boot shops in Glasgow, aiming to make a fortune with which he might finance his cherished purpose to help poor orphan children; and the fortune never came. At length he accepted the defeat of his own plan and resolving to trust in God and the resources at God's disposal in the Christian spirit of his fellow-citizens, he launched his venture in faith and the money needed flowed in, in a stream that never failed.

Men do not fully understand the past and are ignorant of the future and cannot discern all the workings of cause and effect and therefore while they pray as best they can it must be with readiness to submit themselves to God. 'It is not in man that walketh to direct his steps.'

Faith will rest in the assurance that the Heavenly Father knows best. Faith may even rise to gratitude for the element of dissatisfaction that remains after the realization of every earthly desire.

I thank Thee *more* that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that Earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things!

But such dissatisfaction is not 'leanness of soul.' The quality of men is seen not in what they have but in that for which they still hunger. Professor Whitehead, one of the most profound scientific thinkers of modern times writes of religion as the commanding vision of something which stands beyond passing things real yet waiting to be realized, the ultimate ideal, yet beyond all reach. Every search and aspiration after personal satisfaction has to be purified and quickened by the recollection that God has set the perfect fulfilment of every noble and right desire not in this perishing world but in the felicity of His everlasting kingdom.

2. Many will feel that these words to-day convey an equally or still more urgent warning in national affairs. They express an idea like that behind the tiresomely repeated phrase about 'winning the war and losing the peace.' By a nation set on victory and nothing but victory the war might be won in a military sense, and as a triumph of power and wealth and technical efficiency added to dauntless courage, and yet the victory find the nation without spiritual or political convictions and aspirations sufficient to direct the course of reconstruction and inspire and control policy in the succeeding years of peace.

This has happened before now in history. Few episodes in modern times were so soul-stirring as the heroic struggles in which Italians in the 'Risorgimento' ninety years ago threw off the brutal Austrian yoke. Garibaldi, the lion-hearted liberator, was received in this country with a frenzy of admiration; Mazzini, the exiled prophet of the movement, found a home in London. Few books of history are so captivating as Trevelyan's three volumes on the theme. Few novels are as noble as Meredith's *Vittoria* in which he pens the great song for the youth of Italy:

You dedicate your lives
To her, and you will be
The food on which she thrives,
Till her great day arrives:
Italia, Italia shall be free!

The day came; and then free Italy sank in the next generation to be a nation where politics were squalid intrigues, and government was corrupt and inefficient, and religion was regarded as the enemy of progress.

The same sort of thing happened in America at the end of the tragic struggle of the Civil War, the war that saved the Union and emancipated the slave. Professor Laski writes of the 'tawdry vulgarity' of the years that followed. 'The thirty years after the Civil War,' he says, 'were a grim and ugly period. Most Presidents were second-rate, and leading politicians mere agents of big business. The epoch was a real tragedy.'

One may perhaps assume in this country to-day a general desire to advance by way of gradual and ordered progress; guided by what seems a national flair for practical compromise; avoiding the wild upsurging of new ideas and the overturning of ancient customs that set Russia careering along the paths of experiment in a new way of civilization; avoiding too the violent tyranny of upstart dictatorships that have changed the face of Italy and Germany. And very possibly this desire will be realized. But is there not a most real danger that along with a determination to go easy and slow and run no great risks there may come a lack of sustained interest in any large hopeful plans or projected changes that would be difficult or troublesome or require sacrifices or hard work.

The prayer for peace must be not just for security and plenty, but for an opportunity to launch out into new endeavours to find and fulfil the Divine purpose for the life of men on this earth. To request, and perhaps to secure, a mere settling down to quietness and enjoyment of what lies to hand, with a determination to make do with things as they are and stir no trouble and strain after no ideals, would bring 'leanness of soul.' The fulfilment of such desire would mean the ignoble death of all desire. Lest this should happen men need the vision of the eternal city of God, the Divine ideal of which every human plan should be some reflection. Even for the most practical purposes the faith and energy required have to be kindled and sustained by the hope of some attainment that is beyond imagination, that eye hath not seen nor ear heard; of some end that will not be the climax of human effort but the disclosure of the purposes of God.

SEVENTEENTH SUNDAY AFTER TRINITY.

The Spirit-bearing Body.

BY THE RIGHT REVEREND J. W. HUNKIN, D.D.,
BISHOP OF TRURO.

'One body, and one Spirit.'—Eph 4^4.

The attitude of the nation to the Christian religion at the present time is hopeful but inconclusive. It is certainly more hopeful than it was before the war: and that for two reasons among others. The first is the strong and wide-spread reaction from Nazism. Nazism in Germany has brought home to us what a civilized nation can come to if it rejects Christianity. Nazism has shown a red light to the man in the street in England. A second reason for the changed attitude is that people have re-discovered some of the social principles of the Christian religion. Some time ago a group of A.R.P. leaders organized a conference to consider the spiritual principles which must govern reconstruction after the war. Rather to the surprise of some of them they came to the conclusion that the spiritual principles they were in search of were precisely those brought to light by our Lord Jesus Christ.

Army Education Officers have found that there is among the troops a widespread interest in social reconstruction, and the men have come more and more to realize that what they want for the post-war world is that the principles of Christ should be applied to it. But they feel considerable anxiety as to whether our political and social and religious leaders will really put these principles into practice or not. Thus it appears that at the present time the nation is looking with renewed admiration and re-awakened conviction to Our Lord Himself, but that it is still much in doubt about His followers.

And yet the Church is the Body of Christ and the only Body He has in this world. And at this critical moment in our national history St. Paul rises up as it were and speaks to us: 'You are the body of Christ, and individually you are the members of it.' The presentation of Christianity to the world depends on us. An unparalleled opportunity opens before us. Many, we don't know how many, but very many, who have not hitherto placed much hope in the Christian religion are looking toward it, wondering, wondering, whether after all it may not hold the real secret of the new world they long for. And the Christian religion is represented by us—you and me. Many of those to whom I am referring have it firmly fixed in their minds that in the past, and specially during the last hundred years, the Church has failed. Actually they are seldom if ever quite fair in what they say. What they really mean is not that the Church has failed but that Christians have failed. And it is true we have: not utterly, thank God. But we have come short, sadly, obviously.

If we only offer all these seekers our old controversies with their shibboleths and slogans they will soon turn away again. They want to catch something of the authentic freshness of the original Gospel. 'Newness of life' is the New Testament promise. We are certainly on the verge of a new age, and if the new age is to be Christian the Gospel must be sounded with a new freshness. In the sixteenth century, when the force of the Renaissance broke upon England, what freshened the nation spiritually was the re-discovery of St. Paul's doctrine of Justification by Faith. May it not be that what will freshen the nation now as it moves forward into the unparalleled future will be the re-discovery of the doctrine of the Holy Spirit? Look at that amazing verse in Jn 14^{12}. 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.'

How can it be? These chapters of St. John leave us in no doubt. It is because of the power, the might, of the Divine Paraclete, the Divine Helper who from above and from within inspires, vitalizes, and transforms—we might almost say electrifies—the members of Christ's Body. There is a word used by some of the early Fathers of great significance in this connexion: 'Spirit-bearing.' The Christian as a member of Christ's Body is 'Spirit-bearing.' His body, St. Paul says, 'is a temple of the Holy Spirit,' whose indwelling power is the very life-force of his life.

As the Church confronts the world at this critical moment it is of the utmost importance that its members, representing it, should be able to convince the world that they are not going to fall again into all their old mistakes, but that they themselves have a fresh outlook and have made a re-discovery of the power of the Mighty and Creative Spirit of God, with whom they are determined to co-operate for all they are worth. It is under His inspiration and guidance and re-inforcement that we are to build the City of God. And that building is to go on day by day in our homes and schools, in our fields and business premises, transfiguring social conditions and the whole life of the community. 'To-day people too seldom see in professing Christians,' Sir Walter Moberly wrote in 1942, 'that distinctive and convincing quality of life and heightened power to grapple with its problems through which the early Christians gradually compelled the respect and attention of the pagan world.' 'At the same time,' he adds, 'there are at least some faint signs of a stirring of new life and initiative within the churches in a form which outsiders can recognize. In the chaos which followed the first air raids in East London it was from a few clergy that some of the most effective social leadership came. In a more dramatic way in Norway and Holland the churches have been conspicuous in fearless protest against the actions of totalitarian Governments. Even in Germany it is from Church leaders such as Barth, Niemöller, and the Bishop of Münster that the only inflexible opposition to tyranny has come. These men have spoken with a force and conviction which are rooted in their habitual contact with a power that is not of this world.'

As members of the Body of Christ we are to bear witness to the fresh power of the Gospel as the hope of the New Age, the passport over Jordan into the Promised Land.

Let me add one thing more. As I move about the county of Cornwall I inquire of the clergy whether there is any evidence of people flocking to public worship in increasing numbers. So far there has been little sign of this. I am sorry. When people have got out of the habit of regular attendance at public worship it is by no means easy to get them back. What would greatly help to that end would be the rallying of all Church people to their churches. An appeal should now be made to all who have a concern for the Christian religion to make a new effort of regularity at a place of worship. They will be the nucleus about which others will crystallize. In *The Screw-tape Letters* Mr. C. S. Lewis argues wittily and powerfully for a man's regular attendance at his parish church. Even if he finds a good deal to disagree with, even if he finds the service rather trying, the effort is both a salutary discipline for himself and a real contribution, by example, to the public good.

The future is rich in possibility and bright with hope—if only we can rise to our calling as members, each one according to the part allotted to him of the Body of Christ.

EIGHTEENTH SUNDAY AFTER TRINITY.

Is the New Order to be Secular?

BY THE REVEREND OLIVER DRYER, M.A., LASSWADE, MIDLOTHIAN.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.' —Lk 10^{27}.

'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.'—Mk $12^{30, 31}$.

It is our fortune, good or bad, to be called on to live our lives at a point in the world's history that is of extraordinary interest and importance. For we are being called on to rebuild—one might almost say 'suddenly' to rebuild—a great deal of man's civilization, his institutions, his systems, political, economic, and social. Such questions as these are being decided throughout the world during these coming years: shall wealth and poverty exist side by side as they have existed for untold centuries, or shall there be a much greater equality among men in the enjoyment of the world's goods? What degree of freedom shall be enjoyed by the individual, to express his thoughts and convictions, to choose his employment and direct his life? What is to be the nature of the authority set over him and who is to have the appointing of this authority? These matters are obviously of great importance. But what will determine whether these things that are set up will last for some time and contribute to the well-being of humanity, or will cause new strains and new unrest, to be at last overthrown in new wars or revolutions? The thing that matters most is the foundation on which we build. But it is exactly here that there is deep disagreement among us. For many centuries there was general agreement on Christian principles as the right and necessary foundation of man's civilization. Now all this is changed. On the one hand, as we have seen in our time, in some quarters the very Christian principles are rejected. What for centuries Christendom has unanimously and unquestioningly counted virtues, these principles of conduct and qualities of character are deemed weaknesses. Sometimes this has been done outright and avowedly, the very name Christian being a term of contempt. More often the name Christian has been retained as a profession, while the actual principles of conduct have been widely departed from. That on the one hand is what has happened to the Christian principles. But in the meantime what has happened to the religion itself, the beliefs and the worship. Many have professed the wish and intention to retain the Christian ideals as standards of conduct, while wholly giving up Christianity as a religion.

Here, then, is what is surely the biggest issue of our time. Not merely what are to be the superstructure, the institutions, and systems we build, but are they to be built on a Christian foundation? There are here two questions: First, whether we are building the life of our town, of our country, or of the world, is it something Christian we are trying to build? And secondly, if so, can we do that successfully without the Christian religion, without Christian worship? This great contest of our time is not something remote from us, something to be determined by statesmen and economists. It is going to be fought out in every mind, by each one of us, and in every village, community, and town of our land. Why, we have it already here in our own town. The proposal is made that our little community here should have a home, a centre, a Christian community centre, where we should meet one another, where we should discuss our problems, where we should play together and spend our social and leisure hours in fellowship. And what is the response to the proposal? Oh, it is a good thing, it is said, but it must not be on a Christian basis. That is the sole ground of the opposition. The whole business of religion, we are told, is wrong.

How clearly in our text Jesus puts the matter for us. It is the bringing of these two commandments into vital connexion, the love of God and the love of one's neighbour, it is this that makes Christianity. Throughout the ages there have been many attempts to take the one without the other. There have been the pious folk who have taken the commandment to love God. They have built their glorious cathedrals and churches; they have developed their beautiful, solemn services of devotion, they have cultivated their private pieties. And their neighbour? They have left him in the slum: it was no concern of theirs that he had no job and his family was in distress. From this fake-religion men have turned in contempt and disgust; and God has turned in indignation.

To what purpose is the multitude of your services unto me? saith the Lord: I am full of your prayers and chants and devout postures. When ye come to appear before me, who hath required this at your hand, your vestments and parades? Bring no more vain oblations; incense is an abomination unto me; your fast days and sabbaths I cannot away with; it is iniquity even the solemn meeting. Learn to do the right; practise justice; relieve the oppressed.

That is God's judgment on the taking of the first commandment, the love of God, without the second.

But many others try it the other way round, and this is the new fashion to-day; to be all out for the neighbour, building houses and providing employment, and believing that all such social service can be divorced from religion, that worship of God is something out-moded by modern thought, that the world will become a more just, a kindlier and happier place as this ancient superstition and tyranny is abolished. Well, let us see what happens when men think to serve their neighbour while denying God. We have had an extreme example in Nazism. There you have a definite repudiation of God, as revealed in Christianity and a concentration on the service of the neighbour. But who is the neighbour? A circle has been drawn round one nation. All within that

magic circle are accounted neighbours. They are the Herrenvolk, the Master Race. All outside the circle are lesser breeds, whose destiny is to serve the Master Race, or to be barbarously exterminated. That is an extreme example of the attempt to divorce morality, the day-to-day life of the world, from religion. But other attempts are made along somewhat other lines, equally disastrous. In other cases when religion with its absolute, universal commands, applying to all men irrespective of all divisions, is left out of account, the magic circle that defines who is the neighbour is drawn to include only one class. Or again, once the circle is drawn and the unseen world with its claims is omitted, the service of the neighbour is conceived so narrowly as to include only his material needs and much of what constitutes him a human being different from every other creature is considered unimportant. Or again, as we see too frequently in all our secular attempts to serve the community apart from religion, in our Parliaments and Councils, and in our churches too when the spirit of true religion recedes into the background, there is bred a bitter partisanship, a lowering of the motives for the service of the community, the desire to gain credit, to get 'kudos' for oneself or party, the dividing and embittering of the life of the community. What Jesus in this masterly summary of the law of God for our human affairs makes clear is that, on the one hand, there can be no true love of God which is not united with love and service of the neighbour; and, on the other hand, there can be no true service of the neighbour except there enter into it something eternal, absolute, universal, except the love and service of the neighbour proceed from the profound source of the love and service of God.

The issue is now joined. It is being fought in this our generation over the whole world, in all our re-building. It is being fought in our own town, and in our lives. It is this: Is our life to be run and organized as a purely secular affair, with religion left out? or are we to build on that foundation securely laid in Jesus Christ?

NINETEENTH SUNDAY AFTER TRINITY.

Enthusiasm and Sanity.

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, B.D., EDINBURGH.

'Fervent in spirit' (Maintain the spiritual glow—Moffatt)—Ro 12^{11}.

'God hath not given us the spirit of fear but . . . of a sound mind.'—2 Ti 1^{7}.

A large part of the art of Christian living consists in maintaining the spiritual glow while preserving the spirit of a sound mind. There is something invigorating and uplifting about a Christian man or woman who has attained this fine balance and made it a directing principle in thought and life. All such give life a taste. Like the door of a dark, airless room suddenly opening upon a bright, clean, unfolding countryside they disclose new and splendid possibilities in discipleship. The wistful or critical outsider who scans the Church for evidences of vitality will not long doubt the power of religion when he is confronted by a broad stream of believing men who have caught spiritual fire and whose fervour very manifestly neither clouds vision nor impairs practical wisdom but rather sharpens and enhances both.

Must we not acknowledge, however, that the marriage of enthusiasm with sanity is a union difficult of achievement? Most of us who take discipleship seriously find ourselves leaning too much to the one side or the other, so that quite literally we are unbalanced Christians. When emotion breaks out of the control of reason or when the mind fastens upon one facet of the faith and makes of it the whole, good men may very swiftly be led into strange excesses of belief and practice. There are Christians whose only theme is the Second Coming of the Lord. There are Christians all but obsessed with healing by faith. There are Christians who can command ecstasy, but only for 'the social implications of the gospel.' There are Christians—but the catalogue is a long one, with a place reserved, perhaps, for you and me, if we look closely enough. Some enthusiasms are harmless, but an uncontrolled and uncritical religious enthusiasm rarely is. Nowhere is it more dangerous than in the urgent and delicate business of Christian evangelism. Speaking of saints unwise in proselytism, John Oman says, 'Their way of being concerned either with their own souls or with yours has not given you much sense of a love and pity that would lift up your weary, burdened, and sinful spirit to the love and pity of God.' An enthusiastic faith that jettisons soundness of mind as unneeded ballast runs serious risk of capsizing.

Many of us have seen young men and women setting out with high spirits and with high hopes on the Christian pilgrimage. Their passion was without bound. Their love for God was a fire within them. Then we have seen them again, a few years later. The glory had somehow departed. What had gone wrong? They had sought to live upon a diet of enthusiasm and, finding it unsatisfying, had either sought discharge from the Christian warfare or climbed down to an unadventurous level. And there may be tragic issues of undiscerning enthusiasm of another kind. Once, during chaplaincy service in Egypt, I was suddenly faced in a railway station by a soldier in hospital blue. He was flanked by two burly military policemen. Suddenly he bent his head and kissed my hand. 'Where have we met before?' I asked him. 'In the twenty-third chapter of Revelation, sir'! The roots of mental sickness may not always be easily exposed; but may it not have been that one of the causes of that tragic disruption of soul was some unbalanced and strongly emotional version of the Christian way? Untutored enthusiasm will lead us out of the beautiful world of the Bible and out of the real world in which alone we can serve God and do His will.

If enthusiasm without sanity is a travesty of full-orbed Christian faith, no less is sanity without

enthusiasm. If our Christianity is stricken down with anæmia, how can it transfuse any life-giving blood to others? What we often lust after in our secret hearts is a cool, genteel, respectable religion that will never get us excited and never get us into trouble. Let us never confuse this faith of our private desiring with the glad and open and unashamed faith so plainly demonstrated in the New Testament. 'The great message of the Bible,' says a recent writer, 'is that mortal man can burn with the divine fire without being consumed.' When John Seeley told us that 'no heart is pure that is not passionate, no virtue is safe that is not enthusiastic' he was as much recording the verdict of a lawyer and historian skilled to weigh evidence as he was giving voice to his own faith. If this be so, why is it that we sometimes seem to take greater pride in being a member of the Rotary Club or our Trade Union than in being an impenitent follower of Jesus of Nazareth? Perhaps we who blush for our faith need to go to school with primitive man. He was very far from being ashamed of his religion, even if often he was afraid of it. He was proud of it. He gloried in it. How much more reason have we for glorying in ours! We know a Father who deeply cares. We clasp the hand of a Redeemer who lives and makes all things new. We have the reinforcement of a Spirit who daily guides and empowers us. We have something to be enthusiastic about. Like the Apostle we are proud of a gospel which is the very power of God issuing in salvation.

A serious consideration of the major issues which confront the Christian Church would reveal how much we need to wed sanity to enthusiasm.

Take the issue of world-reconstruction. We need enthusiasm to create a new fellowship of the peoples on a foundation more lasting than antagonism to aggressors; we need sanity to perceive and to declare that such fellowship will enrich and not impoverish the life of the individual nation. We need enthusiasm in order to secure his basic rights to every man as soon as ever human ingenuity and goodwill can make it possible; we need sanity to contrive this along lines which allow for the difficulty of the task and avoid the extremes of exploitation and the regimentation of the ant-colony. We need enthusiasm to believe in the world of to-morrow when lassitude threatens to drive us into disillusionment and cynicism; we need sanity to see that our best labour is vain unless God build with us. A County Council in Ireland is said to have passed a threefold resolution about a new prison: first, that it be built on the site of the old prison; second, that only the materials of the old be used for the new; and third, that while the new prison was being built, the prisoners should remain in the old prison. If we are not to pass from one prison-house to another—and a New Order is not necessarily a free order or a good order—we must build with new material and a new spirit. These the Christian Church alone can supply. She is able by the Spirit of the Living God to fashion men and women in whom sanity is transmuted in the white heat of enthusiasm and fervour of spirit made available for practical tasks of disciplined soundness of mind.

Why do we find it so hard to be both fervent in spirit and sound in mind, enthusiastic and sane? It is surely because we live at too shallow a spiritual level. We are preoccupied with small things which turn heart and mind aside from the great spiritual realities, from the promises of God, from the resources of God, from the fellowship of God. Think of Paul. What an amazing spirit he had! What passion burns in all his letters! Nothing ever quenches the fire Christ has kindled in his heart. And yet that clear-headed sanity! Never an issue arose in any Church without his being able immediately to sift the important from the trivial and lay his finger on what was profitable and vital for faith. His secret lay in a twofold experience. First, he never lost his sense of astonishment at the fatherly love which had dealt with him so graciously, never allowed the sense of wonder at the miracle Christ had wrought for him and in him to fade. Moreover he found that deepening committal to the Spirit of God brought an accession of energy and wisdom and love that enabled him to meet life's ordeals triumphantly and with a quiet heart. The springs of a Christian life that is both enthusiastic and sane are gratitude and surrender. Make your pilgrimage to the Cross again and pause to consider into what far countries the love of God has gone in order to bring us back to the Father's house. Look back across the years and trace His goodness. And when thankfulness begins to well up within at the contemplation of His endless self-giving, realize that He still gives Himself to His children and to you and that His very Spirit can dwell in your heart through faith. Christian faith is always a league with the indwelling presence of God. By that presence the mind is calmed and led to health and soundness and sanity. By that presence we can maintain the spiritual glow as we keep our life open, in all weathers, to the influences and pressures of good it brings to bear upon us.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire;
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.

TWENTIETH SUNDAY AFTER TRINITY.

The Destined Unity.

BY THE REVEREND JOHN L. KENT, M.A., CATHCART, GLASGOW.

'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'—Mt 11^{28-30}.

'Come . . . and . . . rest.' In these words Jesus is making to us an offer. He seems to say, Rest is not something you earn with toil and sweat. It is a gift. No matter how hard you try

or what sacrifices you make you will never win this coveted prize. It is not in man's power to achieve the calm and composure of rest. It is my prerogative to grant it. Come unto Me and I will give you rest.

How true this is all men know who have accepted His invitation. In the hush of His presence, in the strong, healthy soundness of His mind and heart, in the incredible richness of His love they have found renewal, refreshment, and repose. Yet, while this is true, it is not the only truth these words contain. If we listen intently we will hear another suggestion breaking through. We catch its accents most clearly when He says: 'Take my yoke upon you, and learn of me.' In other words, Rest is not only a gift to be received, a benediction for whose bestowal you must simply bow and wait. It is also an art to be cultivated, a discipline to be gladly imposed.

Manifestly, coming to Jesus for rest must involve more than at first appears. He stands there where all the world can see Him with His hands outstretched, offering what all aching, hard-pressed, toiling men are yearning to possess. 'Come . . . and . . . rest.' But how, how do we come? As servants to their Master? Yes, and more. As children to their Father? Yes, and more. As sinners to their Saviour? Yes, and more. We come as disciples to their Lord, as students to their Teacher. 'Learn of me.' Rest, poise, harmony of a soul at peace with itself, is a gift in the power of Jesus to bestow on all who will sit at His feet and learn from Him.

'Take my yoke upon you.' It surely was not just by chance that Jesus used this figure, not the sudden recollection of a scripture passage, or the re-echoing of some current, popular saying. Yokes were very real and concrete to Him. It is quite safe to assume that it had been part of His daily work for years to fashion them. As the village carpenter, He had received orders from the farmers and herdsmen of His neighbourhood for the making and repairing of their yokes. He had to make them so that they would sit easily on the shoulders of the beasts of burden. No chafing! He had also to shape them so as to distribute the load equally. No heavier pull on one side than on the other! Balance was the all-important quality they must possess.

This is the distinctive quality to which His words refer. What He is really saying is that His gift of rest is bestowed on all who learn from Him the art of balance. Life's burdens will be lightly borne, carried with soothing restfulness, by those who have developed the same harmony of powers as is to be found in Him.

This is the outstanding feature of His life. If we sit at Jesus' feet and learn from Him we will be impressed by one fact—the perfect balance of His character. No virtue is developed to such an extent that it overweighs its opposite. One side of His character is equally matched by another. And it is this fullness and completeness that gives Him His poise. His well-balanced life is the secret of His repose.

Take, for example, qualities suggested by our text—His emphasis upon Himself and His effacement of Himself. No man ever made such claims for Himself as did Jesus. 'Come to me and I . . .' The pronoun is emphatic. He is thrusting upon our attention Himself. 'I, if I be lifted up . . .' He is exalting Himself. 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' He is directing our minds to the uniqueness of Himself. We can parallel such sayings a score of times and in each we are being inescapably confronted by Jesus Himself. He will not permit us to divert our eyes from Himself. Yet at the same time He insists upon His humility. 'For I am meek and lowly of heart.' He thinks so little of His reputation that He consorts with what were regarded as riff-raff. 'A friend of publicans and sinners.' He makes so few demands for Himself that He has not where to lay His head. He has such a low regard for Himself that He permits men to crush and trample on Him and at the last to hang Him on a gallows like a felon. Effacement of self could go no further than this. These two aspects of His life, contradictory as they appear, are yet held together in an easy consistency. They are evenly matched and create in us the sense of perfect adjustment and repose.

Or think of other two qualities of His nature—His sympathy with suffering and His denunciation of wrong. He saw the crowd looking up at Him with wistful eyes and was moved to the heart, for they appeared to Him like sheep, exposed and wandering aimlessly, without a shepherd. So sensitive was He to the ailments of men that He could not look upon a multitude without stretching forth His hand to heal. A pathetic little woman pushing her timid hand through the throng to touch Him sent a quiver of sympathy through Him. Not on odd occasions did He feel like this but every day and all the time. So constantly did He place Himself at men's disposal for the healing of their wounds that He forgot to eat, filling His disciples with alarm for His physical well-being. Yet this Man, so profoundly moved with the needs of His brother men, could be relentless in His condemnation of them. Red-hot were the words by which He denounced their wickedness. The more pretentious the sinner, the fiercer the judgment Jesus pronounced. 'Hypocrite,' 'whited sepulchre,' 'devourer of widows' houses,' he cried as Scribe and Pharisee with supercilious air passed Him in the street. Or, as with the woman by the well, with unswerving purpose and remorselessly, He advanced step by step until complete was her exposure to her own eyes. No man ever made sin appear so ghastly, so complete a scandal. Yet these two sides of Jesus are bound together in the full roundness of a complete character. Neither overbalances the other. Each contributes equally to the majesty of His composure.

Or, again, look at other two of His attributes—His life of ceaseless action and His life of sustained devotion. His was a crowded life. Three years at the most and in them He laid the foundations of a world empire and wrought the work of man's salvation. Each unforgiving minute filled with sixty seconds' worth of distance run! It had

merely to be noised abroad that He was in a house and around the door was a seething throng clamouring for His ministry. Such were the demands He met that, we are told, He had no leisure so much as to eat. Yet this life of action is matched by His life of unfailing vigil with God. Sometimes the crowds knocked at His door in vain. He was not in the house but on the hillside wrapt in communion with His Heavenly Father. The dedicated servant of men, He fought triumphantly with ignorance and disease and wickedness, yet was never absent from the presence of Eternal God. Alone with God! Never could it be said of anyone as it can be of Him that work and prayer were to be found in their perfect proportions. Service and devotion found their ideal relationship in Him. Balance!

At a time like this men are hungry for rest—rest from the weariness of a war-scarred world, rest from the grinding toil of unremitting national effort, rest from the horrors of man's inhumanity to man, rest from the exhaustion of mind and soul; and they are not likely to be appeased. For they will seek for rest in the wrong way. They will abandon themselves to a round of gaiety and be restless still. Or they will wait for some magical bestowal from above and be disappointed. Or will they come to Jesus? Will they be lured by His invitation and learn from Him?

Come to Me, He cries. Don't you see that your aching weariness, your nervous restlessness proceed from an ill-balanced life? Too much self and you are touchy, edgy, and depressed, without sincere humility. Too much criticism unmatched with a sensitive response to the sufferings of your fellow men and you are morose and bitter. Too much work and too little prayer and your life is sterile and unsatisfying. Come to Me! Learn the art of life's true symmetry. Take My yoke upon you. Sit at My feet until those virtues that are in Me are developed in their right proportion in you. Then you will know through the balanced life the calm and repose that come from a soul at peace with itself. My yoke will bring My rest.

Contributions and Comments.

Did Jesus Speak Aramaic?

Two paragraphs in the Very Rev. R. O. P. Taylor's discussion of this important subject in THE EXPOSITORY TIMES, Jan. 1945, pp. 95–97 seem to call for modification.

It is suggested in the closing paragraph that as the message of Jesus was meant for the whole world, it was fitting, and a part of God's plan, that He should speak an international language such as Greek. Few would disagree with the statement that 'he (Jesus) was conscious . . . that he was charged with a message from God to the whole world.' But when it is stated that 'he knew well that Greek was the one language in which the whole world could hear the message,' the implication is that Jesus was deliberately trying to exercise a world-wide mission at the time. That this was not so is admitted in the statement that 'he knew himself to be sent to the lost sheep of the House of Israel'; and we know that Jesus confined His ministry to His own people.

Now if these people were mostly Greek-speaking at that time, then the same was undoubtedly true of Jesus. But it would be well to emphasize that the international character of His message would not be affected by the supposition that He mainly spoke Aramaic. If it had been in the forefront of God's plan to give a world-wide scope to the ministry of Jesus, surely God would have sent Him nearer to the centre of the Roman Empire, and have given Him the privilege of being, like Paul, a Roman citizen. Instead, the Saviour was born in one of the most despised of the Roman provinces with the result that He only just escaped being ignored altogether by Latin historians. If, in addition to this, His first language was Aramaic, with colloquial Greek as an acquired tongue, from the spiritual point of view there was surely nothing offensive in His position. The work of spreading the gospel was to be done later by His followers, and the question of international contacts would then become important. If the Good News for the world was first delivered chiefly in a lowly and restricted tongue, unconnected with great cultures and great powers, some would see even in that fact a symbol of essential internationalism. At any rate, in attempting to decide this important question, considerations of the international value of Greek as against the insignificance of Aramaic are not relevant to the issue. What language was commonly spoken in Palestine, and especially in Galilee, at the time of our Lord? The article under discussion very properly gave first attention to this question.

Another paragraph calls for comment of a more factual kind. Josephus in his preface to *The Wars of the Jews* is interpreted as suggesting clearly that Greek rather than Aramaic was used then in Palestine . . . 'a state of affairs which might appear incredible, the submergence of a language which was afterwards to reappear.' A parallel for such a phenomenon is found in northern Egypt, where 'at the opening of our era, the use of Greek permeated all classes and all life.' The native language is claimed to have practically disappeared, 'yet, it must have maintained its existence somehow, since in the long run, it reasserted itself and drove out the intruder.' The papyri are said to show that Greek was prevalent not only among the higher classes, but 'among persons who were almost illiterate.'

Although this position is then described as a 'known fact' which should help us to estimate the possibilities in Galilee, it may be suggested that the writer has been misled by the extra-

ordinary abundance and variety of the Greek finds in northern Egypt. It must be remembered that Greek was the official language. According to H. R. Hall (*British Museum Guide*, 1930, p. 414), 'during the rule of the Romans, which lasted from 30 B.C. to A.D. 640, the Greek language entirely superseded Egyptian for official purposes, and it was usually employed in the funerary inscriptions'; but he notes that demotic (the contemporary form of Egyptian hieroglyphic) was still used on the traditional funerary stelae, and on pp. 38 and 410 he gives details of two public inscriptions in demotic and hieroglyphic respectively. Dr. Alan Gardiner in his *Egyptian Grammar*, p. 10, says of demotic: 'Throughout the Ptolemaic and Roman ages it was the ordinary writing of daily life . . .' and J. H. Moulton in his *Grammar of N.T. Greek*[3], i. 6 states that 'Egypt throughout the long period of the Greek papyri is very strongly bilingual, the mixture of Greek and native names in the same family, and the prevalence of double nomenclature, often making it difficult to tell the race of an individual.' P. D. Scott-Moncrieff, *Paganism and Christianity in Egypt* (Cambridge, 1913), p. 56, says that, 'in spite of the gradual spread of Hellenism from Alexandria the native peculiarities in religion, custom, and speech still prevailed, especially during the first two centuries.' And it may be added that the third century saw the rise of Coptic as a further stage in the history and vitality of the Egyptian language.

There is a further important point: Greek doubtless prevailed over demotic in the cities of northern Egypt, but in this part of the country there was a large Greek population, so that there is no real parallel.

J. GWYN GRIFFITHS.

Bala, Wales.

Did Jesus Speak Aramaic?

THE considerations advanced by the Very Rev. R. O. P. Taylor in THE EXPOSITORY TIMES for January 1945 against the common belief that Jesus habitually spoke Aramaic are inadequate. Instead of examining James Young's article on the Language of Christ in the *Dictionary of Christ and the Gospels*, he would have done well to examine the arguments of Dalman in his books *The Words of Jesus*, *Jesus-Jeshua*, and *Sacred Sites and Ways*. The evidence as there presented by Dalman is all the more convincing in that he does not overstate his case as, for example, Professor C. C. Torrey does.

In this important study, we must not rest content with questions of general probability, but come down to *linguistic details*. What conclusions may be drawn from the Greek form in which the Sayings of Jesus have been handed down to us? An adequate estimate of the likelihood of its being a translation from a Semitic original can best be made by those who have the necessary equipment both in Greek and in Semitic philology. And philological study supports the conclusion that Aramaic was not only the habitual language of our Lord Himself, but also of a considerable element in the early Palestinian Church, and that Aramaic originals underlie part at least of our Gospels and the earlier chapters of Acts. Even so good a Hellenist as J. H. Moulton, who tended to minimize excessively the Semitic influence on N.T. Greek, conceded that 'lost Aramaic originals lie behind a fair proportion of these documents' (*Grammar of N.T. Greek*, ii. 3).

Even in the case of the Fourth Gospel, though we need not go so far as Burney, Torrey and others in positing an Aramaic original for it, there is sufficient evidence in the Sayings of Jesus there reported to make an Aramaic original certain for *them*, as was clearly shown by Professor G. R. Driver in the criticism of Burney's thesis which he contributed to *The Jewish Guardian* in January 1923.

As regards the relation between Aramaic and Hebrew as spoken languages in Palestine in the first century A.D., it is interesting to note that Professor M. H. Segal, who considers that the evidence makes it certain that 'Mishnaic' Hebrew was then the vernacular of *Judæa*, admits that in *Galilee* Aramaic was the native vernacular (*Mishnaic Hebrew Grammar*, 17). Professor T. W. Manson suggests that in His formal disputations with the Pharisees our Lord may have used not Aramaic but 'Mishnaic' Hebrew, as they did (*The Teaching of Jesus*, 46 ff.).

The evidence presented on the linguistic side by the writers named ought to be weighed before coming to a conclusion on the subject. That Greek was widely known in Palestine, and even taught in some of the Rabbinical schools, is not disputed (see Canon Knox's recently published Schweich Lectures for 1942, pp. 30 ff.).

Mr. Taylor's discussion of the voice that spoke to Paul, where he says that Paul's companions 'heard the voice but could not distinguish the words' (the usual harmonization of Ac 9^7 with 22^9), brings to mind another explanation of the apparent discrepancy, offered in THE EXPOSITORY TIMES for February 1895 (Vol. VI. pp. 238 f.) by a contributor signing himself by the initial 'T.' His suggestion is that the voice which the companions heard in Ac 9^7 was *Paul's* voice (they heard his voice but could not see anyone whom he might be speaking to), whereas 22^9 makes it clear that not only did they fail to see the Other but they did not even hear Him. If we wish to harmonize the two accounts, this seems to me a more probable way than to draw doubtful inferences from the use of the accusative or genitive after ἀκούω in N.T. Greek.

F. F. BRUCE.

University of Leeds.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.